

UNIVERSITY OF GUELPH
College of Social and Applied Human Sciences
Department of Sociology and Anthropology

ANTH*1150 (01): Introduction to Social Anthropology FALL SEMESTER 2012

Midterm Exam

1. Ethnography is
 - A. the firsthand, personal study of local settings.
2. Anthropology's comparative, biocultural perspective
 - A. allows the inclusion of both biological and cultural approaches to comment or solve a particular issue or problem.
3. Ethnology is
 - B. the comparative, generalizing aspect of cultural anthropology.
4. What are the four main subdisciplines of anthropology?
 - C. Biological anthropology, linguistic anthropology, cultural anthropology, and archaeology
5. What do anthropological archaeologists study?
 - D. Material remains
6. Which of the following is *not* one of the ways in which individuals learn culture?
 - A. Genetic transmission
7. The process by which children learn culture is known as
 - C. Enculturation
8. What anthropological approach focuses on how people with different motives, intentions, and degrees of power and influence manage to create and transform the society in which they live?
 - D. Practice theory
9. Which of the following would be considered an example of civic culture?
 - B. Process of voting to elect leaders
10. What do anthropologists mean when they say culture is shared?
 - B. Culture is an attribute of individuals as members of groups.
11. The American Anthropological Association's Code of Ethics is
 - A. designed to ensure that all anthropologists are aware of their obligations to the field of anthropology, the host communities that allow them to conduct their research, and to society in general.
12. In order to conduct research among a group of people, the anthropologist must

- C. inform the people about the purpose, nature, and procedures of the research and its potential costs and benefits to them.
13. An anthropologist should remain with the group they are studying for
B. at least one year, in order to witness all seasons of activities.
14. During the first few weeks in the field, the anthropologist will
D. notice some of the most basic aspects of cultural diversity that eventually fade from consciousness.
15. The view that American Thanksgiving Day represents a postharvest festival like many other societies is
A. the etic view.
16. Classic ethnographies, like those of Malinowski, tend to focus on
D. a holistic view of all aspects of a culture.
17. Which of the following is a minimal pair in Standard American English?
A. pit/bit
18. In which region of the United States do people not speak with an accent?
D. Regional speech variations exist throughout the United States.
19. What does the Sapir-Whorf hypothesis argue?
B. The languages people speak influence the way they think.
20. Which statement about nonhuman primate calls is *not* true?
B. Calls demonstrate linguistic productivity.
21. Regular shifting between “high” and “low” variants of a language is known as
B. Diglossia
22. The study of communication through body movements, stances, gestures, and expressions is called:
D. Kinesics
23. What kind of social unit is common among foragers?
D. Band
24. An obligatory interaction between groups or organisms that is beneficial to each is known as
D. symbiosis.
25. Horticulture makes intensive use of
D. none of the factors of production.
26. Which of the following is a characteristic of most foraging societies?

C. Egalitarianism

27. Agricultural intensification is *not* associated with
A. greater ecological diversity.
28. Which of the following is associated with horticultural systems of cultivation?
D. Slash-and-burn techniques
29. Why does a big man accumulate wealth?
D. Big men do not keep the wealth they accumulate but rather redistribute it to create and maintain alliances with political supporters.
30. What kind of exchange principle was prominent in Polynesian chiefdoms?
B. Redistribution
31. A big man's position depends on all of the following *except*
B. inherited status.
32. According to Weber, what is the basis of social status?
C. Prestige
33. What term do social scientists use to refer to the socially approved use of power?
A. Authority
34. What is an age set?
D. A group including all men or women born during a certain span of time
35. What is the name of the family in which a child is raised?
B. Family of orientation
36. What is the most stable social group among band societies with a seasonal pattern of population dispersal?
C. The nuclear family
37. The incest taboo is a cultural universal, but
B. not all cultures define incest the same way.
38. What term refers to a gift made by the husband and his kin to the bride and her kin?
D. Bridewealth
39. What term is synonymous with bridewealth?
D. Progeny price
40. What is the name of the custom in which a widow marries the brother of her deceased husband?
D. Levirate marriage

41. The value of the concept of 'alternative modernities' lies in that it overcomes some of the misapprehensions that are part of understanding difference in the contemporary world. One of these is
- C. That underdeveloped communities are actually living in the past compared to developed communities
42. According to Knauff, what was the 'key symbol' and cultural ideal of the Gebusi?
- B. kogwayay
43. According to Knauff, traditional Gebusi sexuality is characterized by:
- C. Transitional to full heterosexuality for virtually all adult men
44. Which of the following does NOT provide an example that illustrates how the Gebusi are hard to pigeonhole with respect to their subsistence, social action, and residence strategies.
- D. Gebusi have decentralized leadership- including shamans or spirit mediums who have no real authority but they have village headman or "big-men" that may coerce the community into compliance
45. The Gebusi live:
- D. in the interior of a large island surrounded by the Pacific Ocean
46. In the 1980s the Gebusi had a mode of production that
- B. relied on a combination of horticulture and extensive foraging
47. What sorts of death were deemed to be the result of assault and parcel sorcery according to the Gebusi in the 1980s:
- C. deaths from illness, accident and suicide
48. The homicide rate between 1980-82 among the Gebusi was
- B. greater than that of Europe and the US for the same period
49. What is the most significant about the Gebusi concept of *kogwayay*, according to the author in Part I of *The Gebusi*?
- D. it shows how core cultural ideals (in this case, communal togetherness) may remain important to people while still covering up practices (such as homicide) which seem to contradict them
50. It was argued in class that one of the reasons that the traditional approach to kinship studies was abandoned had to do with the study of Papua New Guinean kinship systems. It was argued that
- D. All of the above.
51. When Bruce Knauff in 'The Gebusi' calls a small boy 'his biscuit', this signifies
- C. the importance of the initial gift exchange in the formation of social relations among the Gebusi

52. Three important aspects that need to be dealt with in an ethical manner, while undertaking research according to the Tri-Council Policy Statement 2 are
- B. Informed consent, privacy and confidentiality
53. . What is cultural relativism?
- B. The argument that behavior in a particular culture should not be judged by the standards of another culture
54. There has always been a balance in anthropology between the applied and the theoretical. Currently,
- C. There is an emphasis on knowledge serving the public
55. There is a tension in the discipline of anthropology at the moment, as methodologies become more specialized
- B. The question arises of whether the four fields can stay together
56. Anthropologists and social scientists in general can only study three things. They are
- C. What people say, do, and the remains of human behavior
57. The basic assumption underlying the concept of alternative modernities as developed by Bruce Knauft and presented in class, is that
- C. All cultures and all peoples in the world today are modern and look back to historical practices as part of their tradition
58. The major cultivated crop of the Gebusi in the 1980-82 period was
- B. Starchy bananas
- 59 It was argued in lecture that the definition of culture given by Tylor in 1871 was out of date mainly because of the complex processes of globalization. A definition of culture from a 1996 publication by Knauft was provided. These two definitions differ significantly. One way they differ is
- A. Tylor's definition sees culture as acquired while Knauft's sees it as constructed
60. The problems that the NGO encountered, working in the village in Burkina Faso in which the professor was conducting research, stemmed from values of modernity coming into conflict with 'traditional' values. One example of this was the refusal of the men's committee to tell their vice-president when committee meetings were held, even though they had agreed to make the son of the Fulbe chief the vice-president to appease the NGO workers. Another example was
- D. The men refusing to allow the women's committee to control its own funds
61. Knauft recounts that the Gebusi he encountered in 1980 were 'more Gebusi' than they had ever been before. For example, their social and spiritual life flourished and they pursued traditional customs with zeal. He explains this as a result of
- D. The pacification of their historical enemies, the Bedamini, by the Australian administration

62. Amongst the Gebusi it was found that the relationship with the father's group tended to be very similar to the relationship with the mother's group. For example,
C.80% of Gebusi men lived in the same village as their MB
63. The most frequent cause of sorcery among the Gebusi was
C. adultery
64. Knauft argues that the Gebusi are a group of people who are difficult to classify. For example,
C.they raise crops like horticulturalists but also forage
65. At first contact, patrol officers thought the Gebusi were 'nomadic' thus the name, Nomad Station. Knauft argues that they are not nomadic because of the relative permanence of the long house and other reasons but he notes one feature that may make them appear 'nomadic', they
B.they spend 45% of their nights away from the settlement, either in the forest or at another settlement
66. Knauft makes much of the term *kogwayay* which he translates as good company and sees as one of the most compelling characteristics of Gebusi social life. The only problem with it is that
B.it excludes women
67. In their first encounter with the Gebusi in 1980, it became clear to Bruce and Eileen Knauft that
A. the major division in Gebusi society was between men and women
68. By eating the cooked bananas and inviting others to partake of this food, Bruce and Eileen Knauft were signaling
C. their willingness to enter into an exchange relation with the Gebusi as equals
69. It has been argued, in the video 'Let there be words' that certain physical changes had to take place before humans could develop the speech capacity. One of these is
B. the development of a large brain as compared with chimps
70. In the discipline of anthropology, cultural relativity applies when attempting to evaluate the significance of what appear to be similar practices in two different cultural settings. For example, the kinds of homoerotic practices described for the Gebusi can be seen in the context of modernity as an individual exercising choice protected by the value of respect for human rights and diversity. Among some Papua New Guinean groups, these homoerotic practices may be seen
C.As a fundamental aspect of human biological and social reproduction
71. The sequence of events that led to Dugawe's suicide, including the death of Swamin's wife, Swamin's killing of Mokoyl, and Dugawe's marriage to Sialim, Mokoyl's daughter, are interpreted by Knauft as evidence of

- C. a balanced exchange both in life and in death that typifies Gebusi social relations
72. What was discovered in Pulltrouser Swamp in Belize that changed our understanding of Classic Maya culture?
- C. Raised fields that were separated by canals
73. What was the significance of the water lily that was found in the depiction of the head dress of the great kings of Palenque?
- D. It linked the authority of the king to the raised fields of the swampy areas, the economic basis of Maya civilization
74. In the 19th century, it was thought that the Mayan Empire declined because the soil became depleted as a result of slash and burn horticulture. But the main problem with this explanation was that this mode of food production
- B. could not support the kind of population necessary to construct the huge buildings that remain as an ethnographic record of this civilization
75. The more thorough recent research has demonstrated that the complex organization of Mayan society was supported by
- A. a complex system of trade with neighbouring civilizations
76. One of the more disturbing aspects of classical Mayan civilization discovered by archaeologists is
- A. ritual sacrifice of humans
B. instances of religious frenzy induced by hallucinogenetic substances
D. A and B
77. In the video, 'Let there be words,' it became clear that most historical linguists did not accept various proposals for the first language that was spoken by humans. This was because it is impossible to reconstruct what languages were like more than 6,000 to 7,000 years ago. However, the methods of historical reconstruction of languages helps in
- D. classifying languages that are related into families
78. The assumption that 'click' sounds were part of the first language is hard to accept as there is no reason to assume that this sound was among the first that humans made. However, there is evidence to support the idea that the San groups originated language in that
- B. genetically they appear as the oldest population
79. One of the similarities between chimpanzees, our closest primate relatives, and the human infant is that
- C. Neither can speak because their voice box is still high up in the throat
80. There is some evidence that human language was invented in Africa before the movement of modern human beings out into Eurasia some 50,000 years ago. It is largely in the form of
- C. archaeological evidence of symbolizing by humans in Africa prior to the last migration out into Eurasia